

BACK TO PRABHUPĀDA

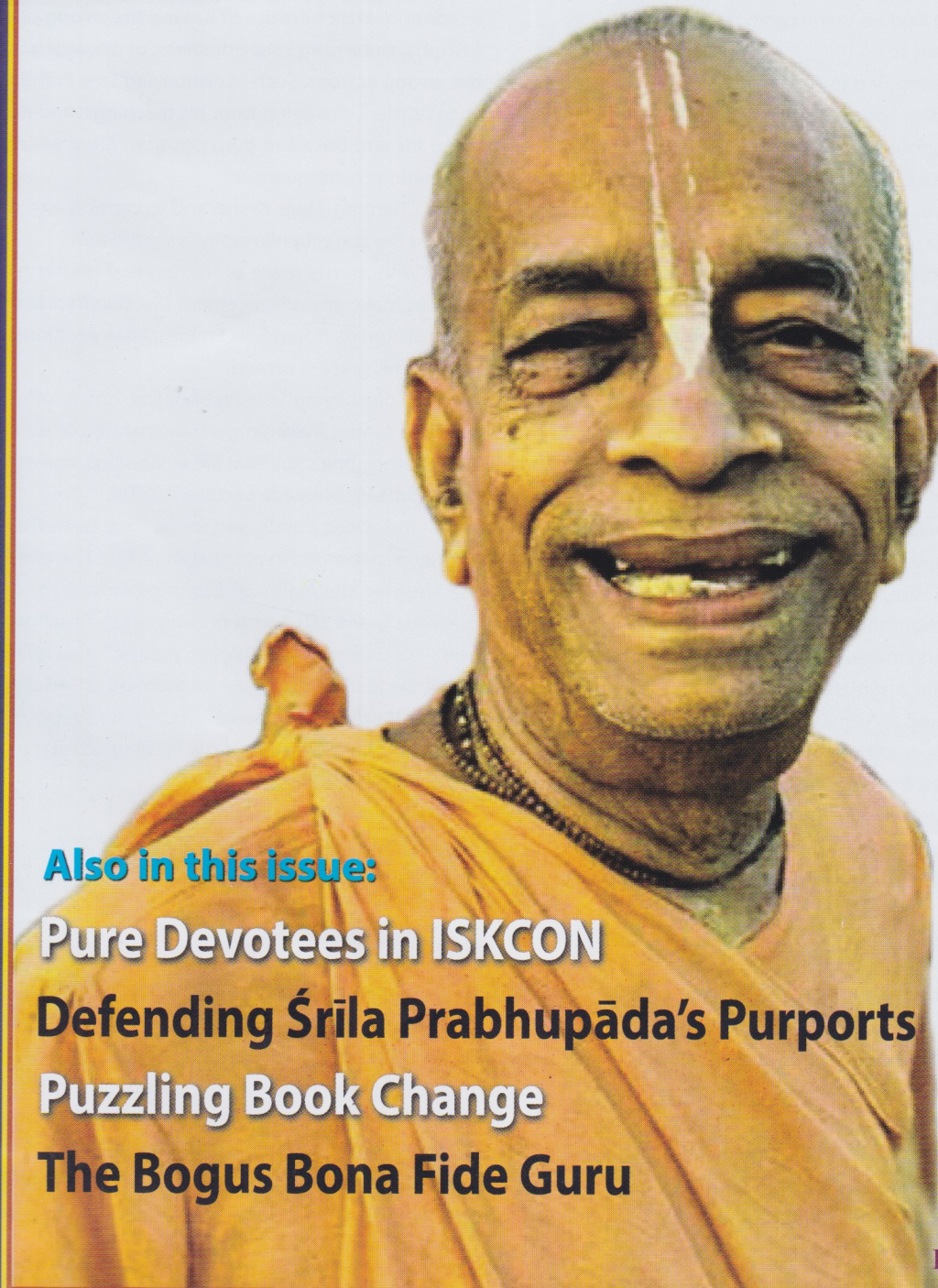
The Magazine of the Real Hare Kṛṣṇa Movement

Issue 63, Vol. 3, 2019

"Defeating Tyranny in the Realm of Thought"

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GBC Guru's Mass Murder Philosophy



Also in this issue:

Pure Devotees in ISKCON

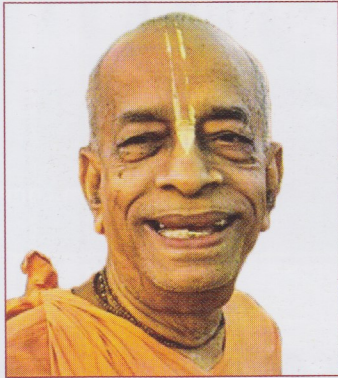
Defending Śrīla Prabhupāda's Purports

Puzzling Book Change

The Bogus Bona Fide Guru



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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**His Divine Grace A.C.
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Seeing the Bigger Picture

Welcome to Issue 63 of *Back To Prabhupāda* (*BTP*).

Unable to refute the contents of *BTP*, since every conclusion is *copiously documented*, one tack taken by those who support ISKCON's leadership is to ask us to put things into *perspective*. Thus, it is claimed that yes, sometimes we are able to "catch" ISKCON's leaders making some errors in their statements. But *BTP* then unnecessarily makes a "big deal" out of such errors – because this is only an issue of the leaders sometimes speaking the wrong words – that's all! Against this, we are told to consider the right *actions* of these leaders:

- a) They inspire many people to chant Hare Kṛṣṇa.
 - b) Śrīla Prabhupāda's books and *prasādam* are being distributed.
 - c) Kṛṣṇa is being promoted as God.
- And so on.

Compared to this, the fact that these struggling *sādhakas* sometimes make mistakes and are imperfect should be overlooked as they are trying their best to push on Lord Caitanya's mission. Hence, we need to stop focusing on "fault-finding" and see the *bigger picture*. This is what they advise us to do.

So, let us look at the "bigger picture".

1) Śrīla Prabhupāda states:

"first of all try to understand Kṛṣṇa. You will understand in such a way that you can refute all others' argument, all others' opposition. There are so many opposing elements. Then you are guru. Otherwise you cannot become a guru. Guru is not so teeny thing or trifle thing that everyone becomes Guru Mahārāja. No. That is not guru."

(Lecture, 28/1/75, emphases added)

Hence, according to Śrīla Prabhupāda, it should not even be *possible* for the IRM to fill up so many papers, magazines and books continually defeating the arguments that ISKCON's gurus put forward. Because *they* are the ones who are supposed to be gurus, and thus they should be refuting *our* arguments. But, as we have seen, they are only able to refute *themselves*, since they continually contradict themselves and each other! Thus, they are just pretending to be gurus, having turned "become guru"

into a "teeny trifle" so that "everyone becomes Guru Mahārāja", even though they have zero capacity to refute the IRM.

2) If they are just "struggling *sādhakas* trying their best", why do they *demand* to be treated and daily worshipped by their disciples as if they are perfect "assistants to the *gopis*" – to whom complete and absolute surrender and servitude must be given? They cannot suddenly claim to be "struggling *sādhakas*" only when they get exposed doing and speaking nonsense! They demand to be treated as if they are perfect, self-realised spiritual masters – and thus that's exactly the standard by which they should be measured and judged.

3) Most importantly, as we show, the wrong words **only arise because of having the wrong philosophy, the wrong consciousness, or engaging in the wrong actions**. Such as disobeying Śrīla Prabhupāda's orders, deviating from his teachings, and denying his authority and guru position. All of which have serious consequences:

a) Chanting Hare Kṛṣṇa and accepting Kṛṣṇa without the correct philosophy is *sahajiyāism*.

b) Without the grace of the spiritual master no one can make any advancement (**Śrī Gurvaṣṭakam, Verse 8**). And usurping Śrīla Prabhupāda's position is not how his grace is earned.

c) By disobeying Śrīla Prabhupāda, one is "offensive" and cannot make progress in chanting or spiritually. Rather, one's spiritual life is "finished, immediately." (**Śrīla Prabhupāda Lecture, 4/7/74**).

All the above points, and more, have been thoroughly documented in past issues of *BTP*. Therefore, *BTP* showing the reality of a *sahajiyā* movement of pretenders and offenders, making no spiritual progress – you cannot get "bigger picture" than that! And if the leaders disagree – let them go ahead and **"refute all others' argument"**, if they are supposedly real gurus, as we quoted Śrīla Prabhupāda stating at the outset. We are waiting.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

GBC Guru's Mass Murder Philosophy

We have covered many deviant statements by ISKCON's leaders in *BTP*, and just when one might have thought things could not possibly get any worse, we now appear to have plumbed new depths of deviancy! The statements in the shaded boxes are by ISKCON GBC-elected guru **HH Śivarāma Swami ("SRS")**, and are from a podcast titled "Speaking to visiting youth from the UK", which was recorded in Hungary in July 2019. All emphases added.

Kill all the rich

"You thought 'investment banker', you may as well be a bank robber, it's the same thing. Just a matter from which side you steal the money. [...] Literally this part of the world is robbing the rest of the world. [...] And that's what investment banking is."

SRS launches an attack on Western capitalism, claiming that through the banking system the West is "literally" robbing the rest of the world, and that bankers are identical to bank robbers. He therefore goes on to state:

"the rich are getting richer and the poor are getting poorer. And one day the poor will rise up and they will massacre the rich. And rightly so because they've been so abused".

Thus, SRS concludes that, due to this "robbing", the rich have gotten rich at the expense of the poor, and in this way the poor have been "so abused". And therefore, SRS states that the poor will massacre the rich. "Massacre" means to "deliberately and brutally kill", and SRS agrees with such slaughter of the rich by the poor, because he states that it will be "rightly" done. Thus, by saying such killing is done "rightly", he believes it is *right*, and he even explains why such slaughter is right, claiming that it is because the poor have been "so abused".

Not Śrīla Prabhupāda's teachings

However, these teachings given by SRS, whereby mass murder of the rich by the poor is justified, or "rightly" done, because SRS feels the poor have been "so abused", were not taught by Śrīla Prabhupāda. He never stated that the poor, or any group, can massacre another group based on some claimed grievance. Never mind Śrīla Prabhupāda not sanctioning such unauthorised political massacres, such massacres would be considered illegal, rather than "rightly" done, even under the law!

During Śrīla Prabhupāda's physical pres-

ence, the rich and the poor existed, the capitalist bankers existed, and the West was rich compared to the rest of the world. Yet Śrīla Prabhupāda never favoured or condemned one group over another. Instead, he was only concerned with bringing Kṛṣṇa consciousness to everyone, rather than supporting the 'right' of one group to kill the other:

"We don't mind whether you are communist, capitalist, this ist, that ist, that... We want to see whether you are utilizing your human intelligence for right purpose. We don't condemn anyone."

(Śrīla Prabhupāda, Morning Walk, 29/5/74)

Thus, Śrīla Prabhupāda taught Kṛṣṇa consciousness – not SRS's anti-rich politics.

Indians are following the devil

"Now you may call it being a lawyer, or an investment banker, that's just a detail, it's just a different way of being another brick in the wall of that society. [...] we get so much support, patrons give so much support for the Manor [*"Bhaktivedanta Manor"*, ISKCON UK Headquarters – Ed.], and we get donors and so many other things, but the cost is high. In the UK and around the world, the Indian community want to integrate into the host society. [...] the Indian community should stick its head in the ground in shame. [...] And that's what the Indian community has done. They have sold their souls to the devil."

SRS refers specifically to those Indians who are actively supporting and financing ISKCON. He states that they have sold their souls to the devil because in order to earn the very money they donate to ISKCON, they have become part of society and taken up occupations.

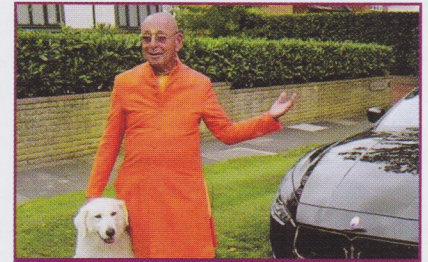
Another book change required!

SRS therefore goes on to recommend the alternative to becoming part of society, which is to give up one's occupation, such as being an engineer:

"So this is the alternative. If I gave up being an engineer, if I could leave my beautiful life behind, why can't you?"

But Śrīla Prabhupāda does not state this:

"The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a house-



HH Śivarāma Swami
Agrees with slaughter of rich people

holder, a medical practitioner, an engineer or whatever. It doesn't matter."

(Cc., *Madhya-līlā*, 7.130)

We had earlier reported that this very same purport had already been changed in regards to another statement in the purport (please see "Climbdown - 3: Book Changes Means Defeat", *BTP* 27). Maybe now even more changes will need to be made to this purport, since it states the opposite of what SRS is claiming!

Śrīla Prabhupāda also states about those who provide support to ISKCON without being full-time preachers that:

"anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness."

(SB, 4.21.26)

Conclusion

Many Indians in the West who support ISKCON are rich, and hence SRS's comments regarding the rich being "rightly" massacred would also apply to them. Some of them work in banking, and hence SRS's comments that bankers are nothing but thieves would also apply to them. Thus, the net effect of SRS's statements is that some of ISKCON's main financiers and supporters can be considered as:

a bunch of devil-following thieves who deserve to be massacred!

These statements were made by an official, GBC-authorised, ISKCON *dikṣā* guru whilst representing ISKCON. This is a position the GBC considers to be 'as good as God', and a position SRS continues to hold in ISKCON. Thus, through one of its highest spiritual representatives, ISKCON is also implicated in these statements that would apply to its supporters.

However, these statements are **not** supported by Śrīla Prabhupāda.

Thus, the danger of ISKCON leaders like SRS refusing to adhere to Śrīla Prabhupāda's teachings, and instead promoting anti-rich politics, has been starkly demonstrated.

The Source of Śrīla Prabhupāda's Purports

The previous article referred to the fact that the purport to *Madhya-līlā* 7.130 in the *Śrī Caitanya-caritāmṛta* (CC) has been changed. The original purport, printed in 1975 during Śrīla Prabhupāda's physical presence, stated:

"thinking, 'I am a first-class devotee.' Such thinking should be avoided. It is best not to accept any disciples."

This was changed to:

"thinking 'I am a first-class devotee, so it is best not to accept any disciples.' Such thinking should be avoided."

Though this change was made officially in 2013, in private correspondence this year, **Draviḍa Dāsa ("DD")**, the person at the BBT (Bhaktivedanta Book Trust) who made this change, explained his arguments for it.

The claim

DD explained the change as follows:

"Here is the explanation. Bhaktivikāsa Swami sent me this note in April of 2007:

Relevant section from Śrīla Bhaktisiddhānta Sarasvatī's *Anubhāṣya*: [...] NB: Śrīla Bhaktisiddhānta doesn't state not to accept disciples, but the opposite: to give up the mentality by which one prefers not to accept disciples."

(DD, Email, 6/3/19)

DD stated that, therefore, the changed purport is "what SBST and Prabhupāda intended" (DD, Email, 7/3/19). "SBST" here refers to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Prabhupāda's spiritual master, and the "*Anubhāṣya*" is the Bengali commentary on the CC by SBST. Hence, it is claimed that Śrīla Prabhupāda's purport is supposed to state what is stated in the *Anubhāṣya*, and thus the change was made to match this.

The facts

1) The 1975 CC, translated and commented on by Śrīla Prabhupāda, contains 11,555 verses, of which approximately 2,000 have purports. In these purports, Śrīla Prabhupāda refers to the *Anubhāṣya* when using material from it. Therefore, Śrīla Prabhupāda specifically references it 24 times in total.

2) Such referencing is done regardless of whether the usage involves quoting long passages, or simply using a short passage, an idea, or a concept. So, for example, in *Ādi-līlā* 7.68, Śrīla Prabhupāda gives only a description lasting one sentence. In *Ādi-līlā* 12.58, Śrīla Prabhupāda states a short fact lasting half

a sentence. In *Madhya-līlā* 12.61, Śrīla Prabhupāda gives a concept about the material body. In every case, no quotes are given, but the *Anubhāṣya* is still referenced.

3) In addition, other times Śrīla Prabhupāda will also mention that he is referencing SBST, without giving the source of where he is referencing SBST from, e.g.:

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this verse. In the Western countries..."

(Cc., *Madhya-līlā*, 15.163, purport)

Hence, even if in these cases Śrīla Prabhupāda was referencing the *Anubhāṣya*, full credit to SBST is still given.

The result

Consequently, if it indeed is a fact that when writing even one sentence, Śrīla Prabhupāda used SBST's *Anubhāṣya* commentary, we would know because Śrīla Prabhupāda would have said so. But we find there is no mention of either the *Anubhāṣya* or SBST in the whole purport to *Madhya-līlā* 7.130. DD specifically claimed that:

"Prabhupāda relied on SBST's *Anubhāṣya* as well as SBT's [Śrīla Bhaktivinode Ṭhākura – Ed.] *Amṛta-pravāha-bhāṣya* for some of his purports in the CC. Sometimes he would directly quote longer passages from [sic] one of these commentaries and attribute the passage to one or the other *ācārya*, and sometimes he would borrow ideas, phrases, or shorter passages and not attribute. This case seems to be the latter." (DD, Email, 7/3/19)

DD indicates his own uncertainty by saying "seems", and indeed his claim is directly refuted by point 2) from the previous section.

Anubhāṣya not used

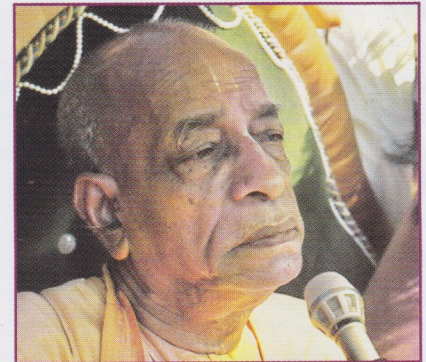
Confirming the fact that Śrīla Prabhupāda did not use the *Anubhāṣya*, DD gives the translation of the very quote from the *Anubhāṣya* on which the book change is based – the "relevant section" quoted by Bhakti Vikāsa Swami to DD, mentioned at the outset:

"The full translation of the quote is 'I am a first-class Vaiṣṇava, but if I accept disciples I will become proud, and that pride will destroy my *bhajana*.'" (DD, Email 13/3/19)

And then he admits that:

"Prabhupāda didn't give anything approximating the translation of the second part of the quote-within-quote". (DD, Email, 13/3/19)

The "second part of the quote-within-



Śrīla Prabhupāda:
Always credits his spiritual master

quote", which DD refers to and admits Śrīla Prabhupāda did not translate, is SBST stating: **"but if I accept disciples I will become proud, and that pride will destroy my *bhajana*"**. Thus, DD himself accepts that Śrīla Prabhupāda definitely did not in any case use the key "relevant section" of the *Anubhāṣya* on which the book change is based. Which completely explains why Śrīla Prabhupāda did not attribute SBST – because, as the BBT admits, Śrīla Prabhupāda did not translate his *Anubhāṣya* in the purport! Therefore:

1) The claim that Śrīla Prabhupāda used the *Anubhāṣya* to write his purport for *Madhya-līlā* 7.130 is not supported by Śrīla Prabhupāda's policy of always giving credit.

2) The BBT itself admits that Śrīla Prabhupāda did not in any case even use the actual quote from the *Anubhāṣya* which was used to make the book change.

Thus, the basis for the book change has been cut off at its very root.

Admits speculation

DD also claims that a different part of the purport to *Madhya-līlā* 7.130 is not the same as given in the *Anubhāṣya*, but is still a "rough but recognizable" (DD, Email, 13/3/19) translation. And therefore:

"The roughness of the translation may be why Prabhupāda didn't directly attribute it to SBST." (DD, Email, 13/3/19)

DD's use of "may be" is proof of his uncertainty and speculation. And "may be" this actually means that Śrīla Prabhupāda did not translate it at all, since Śrīla Prabhupāda actually knows how to translate correctly, rather than just "roughly"! Or "may be" this means that *only* this different part of the purport was translated. That's the problem with *speculation*. One speculation is as valid as any other, since none are based on evidence!

BBT Admits to Puzzling Book Change

The previous article examined the BBT (Bhaktivedanta Book Trust)'s claim that the purport to *Madhya-līlā* 7.130 in the *Śrī Caitanya-caritāmṛta* (CC) is supposed to state what is stated in the *Anubhāṣya* commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (SBST). The article showed that this claim is just a speculation as it is not supported by evidence. Here we show that *how* this change was made to the purport rests entirely on this speculation.

Altering the transcript

Draviḍa Dāsa ("DD") of the BBT explains how he made the change to the purport. First: "I proceeded to check the original transcript of the CC." (DD, Email, 6/3/19)

Then DD admits to adding his own "punctuation" and "editorial tweaking" to this transcript in order to produce the current changed purport to *Madhya-līlā* 7.130:

"With punctuation (and confirmed by Bhaktivikāśa Sw's translation of the SBST's Bengali) [...] With a little editorial tweaking we have "One should not try to be an artificially advanced devotee, thinking "I am a first-class devotee, so it is best not to accept any disciples." Such thinking should be avoided."

(DD, Email, 8/3/19)

DD claims these alterations are justified because they are "confirmed by Bhaktivikāśa Sw's translation of the SBST's Bengali" – i.e. the *Anubhāṣya*. Therefore:

a) The change to the purport relies on DD having added his own "punctuation" and "editorial tweaking" to the transcript.

b) These changes to the transcript in turn were made due to him *assuming* that it needed to match what was stated in the *Anubhāṣya*.

c) But this assumption has already been debunked as being nothing but a speculation.

d) Therefore, the change to the purport, which rests entirely on this debunked speculation, is also similarly debunked.

Puzzling change

The purport in question, *Madhya-līlā* 7.130, refers specifically to the situation of thinking oneself to be "artificially advanced":

"One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee.""

In the original CC, the next sentence prohibits such puffed-up thinking:

"Such thinking should be avoided."

And the very next sentence supplements

this prohibition with another prohibition:

"It is best not to accept any disciples."

However, the change made to this purport states that a person who thinks he is artificially advanced would **not** want to take disciples:

"One should not try to be an artificially advanced devotee, thinking "I am a first-class devotee, so it is best not to accept any disciples.""

DD admits that this change is a 'puzzle':

"One of the puzzles here is why Prabhupāda would say that artificially thinking one is a first-class devotee should prompt the conclusion *not* to accept any disciples. It would seem just the opposite would be more likely – someone artificially occupying the post of *ācārya* would try to make as many disciples as possible." (DD, Email, 13/3/19)

Original edition solves puzzle

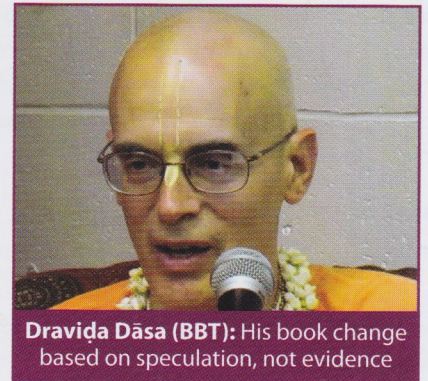
DD claims that "the answer" to this 'puzzle' is SBST having said in the *Anubhāṣya* that such a person does not accept disciples because he thinks then he "will become proud, and that pride will destroy my *bhajana*" (DD, Email, 13/3/19). But we already quoted the BBT in the previous article admitting that Śrīla Prabhupāda definitely did not translate this statement from SBST. So, to get around this lack of evidence, DD claims that the "implication" of SBST's statement is this:

"By implication, one then concludes "So I will not accept any disciples.""

(DD, Email, 13/3/19)

And, therefore, it is this *implication* that Śrīla Prabhupāda supposedly intended to state in his purport, rather than SBST's actual statement. But, as with everything else DD has claimed in regards to making this book change, he offers zero evidence that Śrīla Prabhupāda intended to do this. Thus, this is just yet another speculation. However, the unchanged edition solves this puzzle. Because Śrīla Prabhupāda's statement "it is best not to accept disciples" would serve to *correct* those who are, as DD explains, "artificially occupying the post of *ācārya*", and who, "would try to make as many disciples as possible".

SBST spoke about preventing the thinking that taking disciples may lead to pride. But since, as the BBT admits, Śrīla Prabhupāda decided not to translate this, he instead made a different point about stopping the "artificial *ācārya*" mentality, and thus he did not attribute SBST in the purport.



Draviḍa Dāsa (BBT): His book change based on speculation, not evidence

Burden of proof

The burden of proof to show that Śrīla Prabhupāda's books need to be changed rests on those making the changes. Otherwise one could just change them all wholesale for no reason! Therefore, we do not need to show that the original edition is correct. Rather, in all cases, we begin with the starting position that Śrīla Prabhupāda's original books are correct, and then the onus is on the BBT to show proof that they need to be changed.

Yet, as we have documented, they have simply *assumed*, using the words "seems", and "may be", that Śrīla Prabhupāda's purport must match SBST's *Anubhāṣya*, without presenting any evidence for this assumption. Further, crucially, and fatally for the BBT, the very sentence from the *Anubhāṣya* on which the whole change is based – the puzzling change mentioned by DD – is the one sentence the BBT itself admits was definitely not even translated by Śrīla Prabhupāda!

Conclusion

The BBT's official policy claims that it will only change Śrīla Prabhupāda's books so that:

"Śrīla Prabhupāda's books are made closer to what Śrīla Prabhupāda said".

("Responsible Publishing", BBT)

It does *not* state that the aim of the changes is to make the books:

"closer to what Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said".

Yet, this is what they have done here. Because, as this and the previous article have documented, they have just *assumed* without any evidence that Śrīla Prabhupāda's *Madhya-līlā* 7.130 purport simply repeated what was stated in SBST's *Anubhāṣya*. Hence, the BBT is in violation of its own policies with this book change. Thus, even if one accepts that the BBT *should* be making book changes, this change still needs to be rejected.

Guru Does Not Always Mean Disciples

We examine further arguments that **Draviḍa Dāsa** ("DD") of the BBT (Bhaktivedanta Book Trust) offered to justify his change to the purport of *Madhya-līlā* 7.130 in the *Śrī Caitanya-caritāmṛta* (CC). All emphases added.

Must mean disciples

The original purport stated that:

"It is best not to accept any disciples."

To justify changing this, DD offered the following argument:

"After all, the whole context of this passage is about becoming a guru, which in ordinary parlance means taking disciples. Two sentences later we find this: "Thus one can become a spiritual master and be freed from the contamination of material life.""

(DD, Email, 7/3/19)

"take Prabhupāda's words directly from the ms. [short for "manuscript" – Ed.] after the passage in question, we have Prabhupāda flatly saying >>It is best not to accept any disciples<<, and one sentence later saying >>Just become a spiritual master.<< Doesn't compute."

(DD, Email, 8/3/19)

Thus, because in this purport Śrīla Prabhupāda speaks about one becoming a guru or spiritual master, DD claims that this must be referring to one who takes disciples, because he claims that the word guru in "ordinary parlance means taking disciples". Hence, the purport saying "it is best not to accept any disciples", according to him just "doesn't compute", and so the change is justified.

What passage actually states

Let us examine the passage to see exactly the type of guru being referred to, and whether it must mean "taking disciples", as DD claims. Below, all the quotes are from the undisputed parts of the purport to *Madhya-līlā* 7.130 – and describe the person who is being asked to "become a spiritual master":

1) Someone who *needs* to be told to not act artificially and become puffed-up:

"One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee.""

2) One who is **materially contaminated** and needs to be purified:

"one has to become purified at home by chanting [...] Thus one can become a spiritual master and be freed from the contamination of material life."

3) One who must be restricted to staying

in his home:

"does not need to change his location. [...] One has to learn humility and meekness at home, [...] One has to become purified at home".

4) Consistent with being restricted at home, the preaching is restricted to instructing friends and relatives:

"instruct relatives and friends in the teachings of Bhagavad-gītā and Śrīmad-Bhāgavatam."

5) One who spends *most* of one's time engaging in a non-Krishna conscious occupation:

"Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter."

Not one who takes disciples

The context of the passage clearly refers to a contaminated, materially occupied neophyte being told to not be puffed up and who is restricted to acting as a preacher in his house only to those he already knows. In the CC itself, Śrīla Prabhupāda explains that such a contaminated and restricted person is not a guru who accepts disciples, as the latter is the topmost devotee and unrestricted:

"There are three classes of devotees, and the guru must be accepted from the topmost class. [...] The guru is not limited to a particular group. [...] Such a guru can accept disciples from all over the world. Prthivīm sa śiṣyāt. This is the test of the guru. In India there are many so-called gurus, and they are limited to a certain district or a province. [...] Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world."

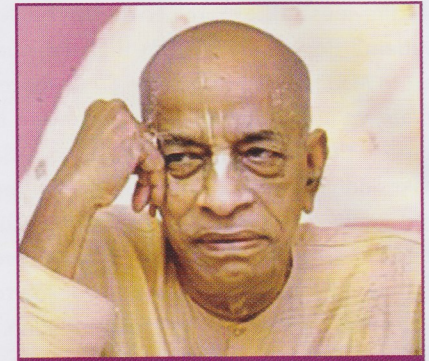
(CC., *Madhya-līlā*, 24.330)

The basic preacher guru

In the purport to *Madhya-līlā* 7.130, Śrīla Prabhupāda states:

"To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of Caitanya-caritāmṛta."

He states "these verses", because the explanation in the purport of *Madhya-līlā* 7.130 is a continuation of what is stated in *Madhya-līlā* 7.128, just 2 verses earlier. Hence, the following quote will tell us exactly who the not-very-qualified, limited, preaching guru mentioned in *Madhya-līlā* 7.130 is, because it refers spe-



Śrīla Prabhupāda: Teaches even a child can become a guru

cifically to *Madhya-līlā* 7.128 – "Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa":

"Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: "You become guru. No qualification required. Simply you repeat what Kṛṣṇa has said." [...] Anyone can do it, even a child. (Laughs). Our Śyāmasundara's daughter. She was preaching, "Do you know Kṛṣṇa?" [...] Even a child like Sarasvatī, she can preach. [...] But these three words, that "Kṛṣṇa is the Supreme Lord; you are servant; and chant Hare Kṛṣṇa" – bās, preaching complete. Very simple thing and the sublime instruction. Everyone can become guru by simply teaching these three words."

(Śrīla Prabhupāda, Room Conversation, 26/1/77)

In this case, even a child can act as a guru, and the preaching is "complete" after simply repeating three things – "Kṛṣṇa is the Supreme Lord; you are servant; and chant Hare Kṛṣṇa". Thus, such a child "guru" is not formally accepting disciples by only passing on the basics. Hence, the "guru" being described by Śrīla Prabhupāda in the changed purport to *Madhya-līlā* 7.130 does not refer to the topmost, unrestricted devotee who is "taking disciples", as DD claims. Rather, it refers to *anyone*, including children, who do not take disciples, but just do some very basic, restricted preaching.

Conclusion

This failed argument from DD for justifying the book change – that guru in this case must mean "taking disciples" – just adds to all the other failed arguments from DD in the previous two articles, thus further emphasising the speculative nature of his book change. Analysis of the whole purport makes it clear that, even with the book change, this "become guru" order from Lord Caitanya, as repeated many times by Śrīla Prabhupāda, is *still* not an order to become a *dikṣā* guru!

Promoting Pure Devotees in ISKCON

The ISKCON temple in Silicon Valley posted the following advertisement:

"Even a moment's association with a pure devotee can open the doors to the spiritual world. Japa circle gives devotees the great fortune of not just a moment, but hours of personal association with H.G. Vaiṣeṣika Prabhu who is the genuine ambassador of the holy name." (ISKCON of Silicon Valley post, archived 6/7/19)

GBC-elected guru HG Vaiṣeṣika Dāsa ("VAD") is promoted as a specific type of very exalted, pure devotee. His purity is so exalted, that only a "moment's association" with him is required to clear one's path to the spiritual world. And he has also previously been promoted in this way by the temple. The above claim is made via the official social media account of the temple, and since VAD is the temple's current President, one must presume he approves of such promotion, as the claim is made by the very temple he runs!

ISKCON's "pure devotees"

ISKCON has a history of falsely promoting "successor" gurus as "pure devotees":

"But by the influence of *māyā*, illusion, a different idea soon evolved – that Śrīla Prabhupāda had appointed eleven "pure devotees" to serve as the only gurus after him. [...] Here, therefore, we wish to admit this mistake." ("An Apology", *Back To Godhead*, #25-01, 1991)

"Remember the days of the "11 pure devotees"? And the pure devotees who came next? [...] Remember how our authorized pure devotees derailed Śrīla Prabhupāda's society [...] Some of these pure devotees are still with us, right on the GBC." (Jayādvaitya Swami, *Letter to Prthu Dāsa*, 1997)

As admitted above, it is now accepted that they were not "pure devotees" at all. But the movement blindly accepted them as such.

If an escapee from a lunatic asylum claimed he was the heir to a billion-dollar fortune, and therefore you should "serve" him so that he may reward you in the future, no sane person would simply accept it. Because the person making a claim needs to prove it, otherwise one could claim any ridiculous thing. And the greater the claim, the more upfront proof one would expect. Consequently, if one would expect proof just for a claim of mundane wealth, one would definitely expect it for someone claiming to possess something that is much more valuable than wealth – spiritual purity.

Therefore, one can understand that ISKCON

gets conned by fake "successor" guru "pure devotees" because they do not understand that purity cannot simply be promoted and imitated, but must actually be demonstrated.

Takes Śrīla Prabhupāda's position

Śrīla Prabhupāda states that one must be a pure devotee to deliver others:

"if he is a pure devotee he can deliver others, he can become spiritual master. But unless he on that platform he should not attempt it. Then both of them will to go to hell, like blind men leading the blind."

(Śrīla Prabhupāda Letter, 14/12/72)

Thus, only the pure devotee *dikṣā* guru can deliver his disciple, and VAD admits:

"consider taking very seriously making reading Prabhupāda's books your life and soul, and again and again, read them, stay close to them, he'll deliver you through his instructions through all the complexities of life".

Thus, he accepts that it is Śrīla Prabhupāda who is actually delivering everyone. Yet, VAD made this statement to a person at their initiation ceremony, right before claiming:

"I am exceedingly pleased to accept you as my disciple and therefore a grand disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda".

And VAD admits to this initiate that he himself only did what every single devotee in ISKCON did during Śrīla Prabhupāda's physical presence, which is help newcomers follow Śrīla Prabhupāda's teachings:

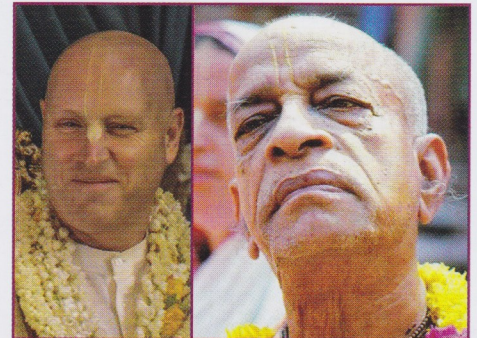
"I feel fortunate to have the service of helping you on your path back to Godhead, keeping you connected to Prabhupāda's teachings".

But, during Śrīla Prabhupāda's physical presence, this same action did not make a person a *dikṣā* guru. It simply meant they were a regular devotee serving in ISKCON, that's all. No fancy position or title was necessary.

Thus, despite these clear admissions by VAD, he pretends that he is acting as the *dikṣā* guru, instead of Śrīla Prabhupāda.

Does not understand philosophy

In the BTP 56 article "Failing to Follow Śrīla Prabhupāda's Books" – which can be read here: iskconirm.com/VAD – we demonstrated how, by his actions and statements, VAD is not even following Śrīla Prabhupāda's books, of which he is considered to be one of the leading distributors in ISKCON. In the initiation lecture just quoted, he claims to directly explain the



Śrīla Prabhupāda: The actual pure devotee VAD (left): Pushed as another "pure devotee"

teachings of the previous *ācāryas*:

"Jiva Goswami, talks, in his *sandarbha*, talks about the way in which, if you take the holy..."

But, in doing this, VAD demonstrates he does not understand the *paramparā* system Śrīla Prabhupāda taught, in that one cannot consult the previous *ācāryas* directly:

"You cannot jump over. You must go through the *paramparā* system. You have to approach through your spiritual master to the Gosvāmīs".

(Śrīla Prabhupāda Lecture, 28/3/75)

VAD also states that:

"it's vitally important to hear from the *ācāryas*, especially from Śrīla Prabhupāda every day, from his books, like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Nectar of Devotion*, *Nectar of Instruction*, and *Śrī Īsopaniṣad*, *Teachings of Lord Caitanya*, *Kṛṣṇa Book* and so on. There's a finite number of books and if you keep your attention focused on these and hear from them every day, it will inform you in such a way as you'll be able to stay above the fray of the material world."

Thus, he is stating that one should keep one's "attention focused" on Śrīla Prabhupāda's "finite number of books", as these are sufficient to "inform" one so that one can remain "above the fray of the material world". Yet, he himself is not able to keep his "attention focused" on Śrīla Prabhupāda's books, and instead 'jumps over' them! Thus, by not following his own advice, he contradicts himself.

Conclusion

VAD's temple promoting him as a very exalted "pure devotee" continues the ISKCON tradition of such pure devotee promotion. But, far from being such a "pure devotee", VAD has yet to even grasp the basics of Śrīla Prabhupāda's teachings.

***All emphases added. VAD's quotes are from an initiation lecture dated 30/6/19.**

BTP Interactive

ISKCON Bangalore & Mickey Mouse

The following letter was sent by Rukmiṇīśa Dāsa from Vancouver, Canada, and our response is interspersed in coloured text:

"I thought the Prabhupādanuga website was totally Prabhupāda but I see on that page Kadamba Kānana singing and playing. He is one of the bogus gurus so I realize that the Prabhupādanuga site appears to be bogus and may not actually be behind Śrīla Prabhupāda as stated in the write up for that site. Personally, I am behind the ISKCONIRM who I believe are committed to Śrīla Prabhupāda as being the only Ācārya for ISKCON."

Yes, one cannot go by claims or labels. One must investigate. We have documented in BTP that deviations such as commercialisation, not accepting only Śrīla Prabhupāda's recorded words ("POP"), and so on, are also exhibited by groups who nominally claim to accept that "Śrīla Prabhupāda is the guru". Please go to our website – www.iskconirm.com – and scroll down to the "Others" section at the bottom of the homepage for more information. Thus, please note that the IRM is not associated with any other websites or groups, regardless of what they may call themselves.

"I let people know that there is a bogus ISKCON in the USA. How can loyal Prabhupāda disciples actually visit Māyāpur, Vṛndāvana, etc., when they are seemingly run by the bogus guru people. I will keep turning prospective people in your direction until your position in all this is made clear to me so I can pass it on."

You raise a very important point about whom one should associate with:

1) The BTP article, "Documenting the New Sahajiyā Movement" (BTP 38), which can be read here – iskconirm.com/sahajiyā – documents how ISKCON's deviations have turned them into a *sahajiyā* movement.

2) The BTP article, "Poisonous Effects of Sahajiyā Vaiṣṇavas" (BTP 47), which can be read here – iskconirm.com/effects – documents why association with such *sahajiyās* is harmful.

3) Indeed, we are actually forbidden from associating with such persons:

"Therefore Śrīla Bhaktivinoda Thākura has condemned. There are so many apa-sampradāya going on in the name of Caitanya Mahāprabhu's devotee. [...] sa-hajiyā [...] he says, 'I do not associate with these classes of men'."

(Śrīla Prabhupāda Lecture, 27/3/75)

"Bangalore is totally the good ISKCON, I have been saying. Am I wrong? Is Bangalore temple associated with the ISKCON organizations in the rest of the world?"

Your previous objection against "loyal Prabhupāda disciples" visiting places such as Māyāpur which are "run by the bogus guru people" is very relevant here. Bangalore has a project in Vṛndāvana, which is run by the same people who run the Bangalore temple, with Madhu Pandit Dāsa being the Chairman and Chanchalapati Dāsa the Temple President of this Vṛndāvana project. This project:

1) Promotes visits to the ISKCON temple in Māyāpur run by the "bogus guru people", calling it a "spiritual destination".

2) In addition, the project also promotes "tours" to many ISKCON temples in Europe and the USA, all run by the "bogus guru people". It promotes the trips to these ISKCON temples by claiming about them that:

"The devoted followers are practising our principles and the Vedic culture. [...] practicing Krishna consciousness [...] practice *Bhakti Yoga* [...] ancient Indian *mantras* are chanted with full devotion [...] spiritual community".

And that by visiting them one can:

"experience practical devotional service [...] relish some delectable *Prasādam* [...] awaken your spirituality".

And that those who have visited these ISKCON temples had a "spiritually rejuvenating experience". Most significantly, they refer to the current ISKCON run by the "bogus guru people" as "Śrīla Prabhupāda's movement":

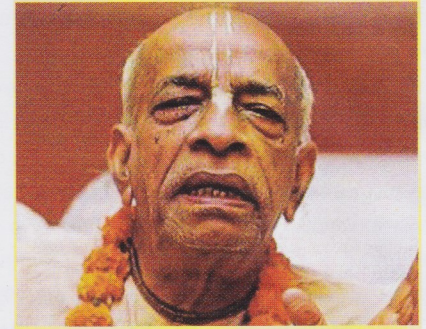
"ISKCON Los Angeles is the Western World Headquarters for Śrīla Prabhupāda's movement".

3) They also state about these "tours" that: "The *Tīrtha Yātrā* promotes the Krishna temples that Śrīla Prabhupāda established".

But then they list temples which were not established by Śrīla Prabhupāda, such as "Rād-hādes (Belgium), Villa Vṛndāvana (Italy), Goloka Dhāma (Germany)," etc. Rather these were established under the "bogus guru people".

Śrīla Prabhupāda defines "*tīrtha-yātrā*" as meaning "going to different holy places" (Cc., *Madhya-līlā*, 25.248). Thus, they are stating that temples established after Śrīla Prabhupāda's physical departure by the deviant ISKCON and the bogus gurus, are "holy places".

In summary, they are claiming that the bogus guru ISKCON is completely bona fide, being "Śrīla Prabhupāda's movement",



Śrīla Prabhupāda: Bogus gurus and Disneyland not part of his mission

with their followers being situated in "full devotion" and "Krishna consciousness", and with their deviant temples being holy *tīrthas*.

4) They call the tours "*parikramā*" and include numerous materialistic attractions:

"The *Parikramā* USA West Coast Yatra is **all about** a sojourn of visiting the ISKCON temples **and in exploring some of the unique attractions** like Balboa Park, [...] Hollywood Bowl Amphitheatre, Disneyland Park and Madame Tussauds Hollywood."

In total, they list 31 such "tourist" attractions as part of the "*parikramās*". But Śrīla Prabhupāda only speaks about "*parikramā*" in terms of holy or sacred places, such as the holy *dhāmas*. Thus, to consider such blatantly materialistic attractions like "Disneyland Parks"'s Mickey Mouse as worthy of "*parikramā*" just like the holy *dhāmas* is blasphemous.

There is a lot of money involved in these tours, which promote both the deviant ISKCON and Mickey Mouse. For example, the cost for the West USA tour "starts" from \$3700 per person, and that does **not** even include the cost of the "flight and other charges"! And this is not the first time ISKCON Bangalore has engaged in promoting deviancy or blasphemy in order to make money. As documented in BTP 30 – see iskconirm.com/cartoon – ISKCON Bangalore produced and sold a cartoon video series wherein Lord Kṛṣṇa's transcendental pastimes were blasphemed by being called "fables" or fictional. ISKCON Bangalore admitted that this was a "blunder", which made them "shudder". But they still continued to blaspheme Lord Kṛṣṇa by selling this series, stating only that in "future editions" would they bother to "correct the text". Hence, the sales income from these videos was considered more important to them than stopping the blasphemy of Lord Kṛṣṇa.

*** All quotes above taken from the website promoting these tours.**

BTP Interactive (continued)

Nārāyaṇa Mahārāja

"I am a disciple initiated by Nārāyaṇa Mahārāja (*Sannyāsa* Guru of Bhaktivedanta Swami Prabhupāda). I am interested in receiving more information and helping to bring the truth to my ISKCON brothers."

- Reinaldo Figueras, Caracas, Venezuela

Editor replies:

1) We will be delighted to send you more information regarding the truth about ISKCON, and we encourage you in wanting to help bring this truth to those in ISKCON.

2) However, we would also encourage you to bring the truth to your brothers who follow Nārāyaṇa Mahārāja ("NM"). Please see here for the truth regarding him: iskconirm.com/NM

3) As a point of information, please note that the *sannyāsa* guru of Śrīla Prabhupāda was not NM, but actually His Holiness Bhakti Prajñān Keśava Mahārāja, who was also the guru of Nārāyaṇa Mahārāja. How do we know? Because NM himself says so:

"This is to certify that His Holiness Tri-daṇḍi-Swami Bhaktivedanta Swami [...] in November 1959 he took *Sannyāsam* (renounced order of life) from His Holiness Tridaṇḍi Swami Bhakti Prajñān Keśava Mahārāja".

- Swami B.V. Nārāyaṇa (Enclosure from Śrīla Prabhupāda Letter, 3/4/67)

It has been claimed that NM performed the rituals for Śrīla Prabhupāda's *sannyāsa* initiation ceremony on behalf of his guru, and Śrīla Prabhupāda's *sannyāsa* guru, HH Bhakti Prajñān Keśava Mahārāja. But that does not make NM the *sannyāsa* guru, any more than ISKCON temple presidents' performance of initiation ceremonies on behalf of Śrīla Prabhupāda made them *dikṣā* gurus.

Practising spiritual life

"Dear Sir,

I refer to my previous devotee association. I tried it both with ISKCON and the Gauḍīya Maṭha. In Rio de Janeiro where I live, even to mention one group to the other is perceived as showing sympathy to the enemy, and both groups have a very exclusivist attitude. I have found that one cannot develop *saṅghā* association in such toxic conditions. My doubts about both groups have grown and now after reading your magazines I have understood why. I have heard about the changes made to Śrīla Prabhupāda's *Bhagavad-gītā* As It Is, and the Gauḍīya Maṭha's translation of *Bhagavad-*

gitā is completely different to Śrīla Prabhupāda's *Bhagavad-gītā*.

Considering the above, I have one question. How can one follow one's *sādhana* [spiritual practices - Ed.] without a centralized religious structure as ISKCON?

Thank you for your kindness."

- Luís César Nunes, Rio de Janeiro, Brazil

Editor replies:

Śrīla Prabhupāda has not taught that *sādhana* can *only* be performed within a "centralized religious structure". Rather, in the purport to one of the *Caitanya-caritāmṛta* verses most often quoted by Śrīla Prabhupāda, it states:

"This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

(Cc., *Madhya-līlā*, 7.128, purport)

Śrīla Prabhupāda then continues to explain the same point:

"The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa mahā-mantra and instruct relatives and friends in the teachings of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. [...] One has to become purified at home by chanting the Hare Kṛṣṇa mahā-mantra".

(Cc., *Madhya-līlā*, 7.130, purport)

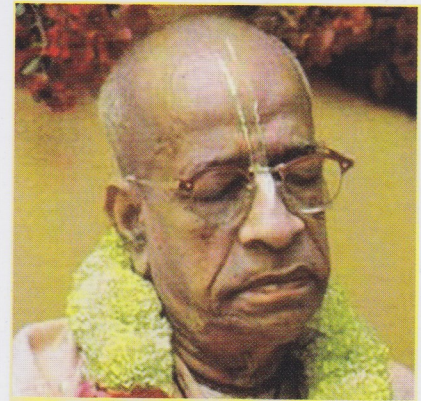
Even for those who formally join the Society, Śrīla Prabhupāda states:

Reporter: "But suppose I were to become an initiate. Wouldn't I have to come and live in the temple?"

Śrīla Prabhupāda: "Not necessarily."

Reporter: "I can stay at home?"

Śrīla Prabhupāda: "Oh, yes."



Śrīla Prabhupāda: Taught purification can happen at home

Reporter: "What about work? Would I have to give up my job?"

Śrīla Prabhupāda: "No, you'd simply have to give up your bad habits and chant **the Hare Kṛṣṇa mantra on these beads – that's all.**"

(*The Science of Self Realization*, 2b)

"Grhe thāko vane thāko, 'hā gaurāṅga' bo'le dāko. Not that everyone has to live in the temple. [...] he can live separately. But he must follow the rules and regulation."

(Śrīla Prabhupāda, Morning Walk, 3/2/75)

In addition, the key to *sādhana-bhakti* is to follow the spiritual master's instructions:

"We cannot follow an upstart, manufacturing some song, manufacturing some ideas. [...] So this is *sādhana-bhakti*. We must take instruction from the spiritual master."

(Śrīla Prabhupāda Lecture, 13/11/72)

Therefore, since the current ISKCON is deviating from Śrīla Prabhupāda's instructions and "manufacturing some ideas" (as we have proved time and time again in BTP), associating with it will not be conducive to one's *sādhana*. Thus, when Śrīla Prabhupāda *also* states that it is beneficial to associate with devotees by living in a temple, this refers to bona fide association from his bona fide ISKCON.

*All emphases in quotes added.

ISKCON or IRM - Who to believe?

"When I visit the Manor [*"Bhaktivedanta Manor"*, ISKCON UK Headquarters – Ed.], devotees say that IRM people are just bitching or grinding the axe and they're very convincing. But I find IRM magazines very interesting. And I don't know who to believe.

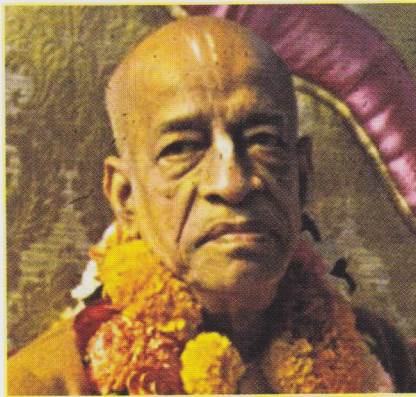
Thanks for sending them anyway."

- A. Jones, Flintshire, UK

Editor replies:

1) In our *ISKCON Leaders Special Issue*, we document ISKCON's leaders offering not one,

BTP Interactive (continued)



Śrīla Prabhupāda: Even GBC forced to accept his true position

but *16* different proofs where they agree with the IRM's position, that Śrīla Prabhupāda is ISKCON's *dikṣā* guru.

2) The GBC's "Foundational Document", titled *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON*, makes statements agreeing with the IRM's position that Śrīla Prabhupāda is the *Ācārya* and *dikṣā* guru of ISKCON (as compiled in our book *Śrīla Prabhupāda, The Founder-Acārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document*).

Therefore, as ISKCON can be shown to be agreeing with the IRM, both sides are saying the same, and thus there is actually only one choice regarding whom to believe! Consequently, the ISKCON devotees are correct when they stated to you that the IRM is "very convincing".

No justification for "jumping over"

"My husband and I accepted the *ṛtvik* system 6 months ago, but more and more questions arise as the time goes by. There are some arguments that the modern ISKCON offer to justify their guru system and we do not know how to correctly refute them. May we ask you some questions?

Balarāmacharya Prabhu from BVKS (Bhakti Vikāsa Swami) *saṅga* has recently given a lecture where he mentions Śrī Narahari Sarakāra Ṭhākura's *Kṛṣṇa-Bhajanāmṛta* (Śivārāma Swami also uses the same argument). It is supposedly stated in the book that a guru can fall down and does not need to be liberated:

"If the spiritual master commits a wrongful act breaking Vaiṣṇava regulative principles then in that case one should in a solitary place, confront him for his rectification using logic and appropriate conclusions from *sādhū*, *śāstra* and *guru* references, but one is not to give him up. [...] it has been prescribed that one must

appropriately discipline even a spiritual master [...]: who has deviated from the Kṛṣṇa conscious path"

(Verses 59-60)

The question is: how to correctly answer to these arguments? Maybe you have a separate article refuting this argument?

Thank you,"

- Vladimir and Jana Matavejeva, Krasnodar, Russia

Editor replies:

1) Śrīla Prabhupāda's teachings are very clear. He has stated that a bona fide guru does not deviate:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord".

(Bg., 4.42)

2) Śrīla Prabhupāda taught that we cannot "jump over" him to the previous *ācāryas*:

"This is called *paramparā* system. You cannot jump over to the superior guru [...] neglecting the next *ācārya*, immediate next *ācārya*."

(Śrīla Prabhupāda Lecture, 8/12/73)

3) Even the GBC agrees, since it has said:

"...we must see the previous *ācāryas* through Prabhupāda. We cannot jump over Prabhupāda and then look back at him through the eyes of previous *ācāryas*."

(Our Original Position, GBC Press, p. 163)

4) Hence, if Śrīla Prabhupāda had wanted us to "jump over" him and consult the *Kṛṣṇa-Bhajanāmṛta*, then he would have ordered us to do this. But he did not. Therefore, we do not even need to consider these arguments, since Śrīla Prabhupāda has not authorised us to consider them. After all, Śrīla Prabhupāda has already taught us Kṛṣṇa consciousness. Thus, there is no need to look elsewhere unless we do not "like" what Śrīla Prabhupāda has taught and are specifically looking for a way to override Śrīla Prabhupāda's teachings.

5) We covered this argument in *TFO (The Final Order)* when it was brought up 25 years ago – please see Objection 23. At that time, persons using this argument revealed that the *Kṛṣṇa-Bhajanāmṛta* also contained the following verses:

Verse 48:

"A disciple may hear some instructions from another advanced Vaiṣṇava but after gaining that good instruction he must bring it and present it to his own spiritual master. After presenting them, he should hear the same

teachings again from his spiritual master with appropriate instructions."

Verse 49:

"...a disciple who listens to the words of other Vaiṣṇavas, even if their instructions are proper and true, but does not re-confirm those teachings with his own spiritual master and instead directly personally accepts these instructions, is considered a bad disciple and a sinner."

Therefore, even the *Kṛṣṇa-Bhajanāmṛta* is supposedly telling us to not "jump over" Śrīla Prabhupāda! Thus, apparently according to the *Kṛṣṇa-Bhajanāmṛta* itself, those disciples of BVKS would need to get what they have learned from *Kṛṣṇa-Bhajanāmṛta* confirmed by their guru, BVKS. But BVKS could only do this if, similarly, he himself first had these new teachings confirmed by his own spiritual master, Śrīla Prabhupāda. But BVKS has never done this. Therefore, supposedly according to the *Kṛṣṇa-Bhajanāmṛta*, they are "bad disciples and "sinners" for promoting these teachings.

6) In addition, we have covered this argument in detail in the last issue. Please see the article, "ISKCON's New Authority System".

Therefore, from every angle -

a) What Śrīla Prabhupāda teaches regarding *guru-tattva*;

b) What Śrīla Prabhupāda teaches regarding "jumping over";

c) What the GBC taught regarding "jumping over";

d) What the *Kṛṣṇa-Bhajanāmṛta* itself supposedly teaches regarding "jumping over" - this argument is defeated.

How I came back to Prabhupāda

"At the very beginning of my acquaintance with the teachings of Śrīla Prabhupāda, being immeasurably inspired after careful study of the *Bhagavad-gītā*, I thought I had to seek initiation from a spiritual master. Thus, I went to an ISKCON temple. In response to my questions about initiation, I was offered a choice of any ISKCON GBC guru, whom I could choose after listening to their videos and attending their lectures.

One day, I came to the ISKCON Temple for a lecture by one of the ISKCON *dikṣā* gurus. At that moment, I was still under a strong spiritual impression from reading *Bhagavad-gītā*. I listened to the lecture with an analysing mood and closely monitored his behaviour. I do not know how I managed to endure what I heard

BTP Interactive (continued)

and saw, but at that moment I was convincing myself that it's probably that my mind is just too critical of this guru, although inside I heard a call to leave this place immediately! I was detecting a strong disharmony between the ideal of a spiritual master that was described by Śrīla Prabhupāda and the guru sitting on the *Vyāsāsana* in front of me. Therefore, even though I was under the constant pressure of senior ISKCON devotees to accept initiation, this smouldering voice of reason inside me did not allow me to choose and surrender to any "living" ISKCON guru.

Instead, I just continued to attend various educational and cultural events held at the temple, and simply became more and more confused about the choice of guru. This confusion was due to the fact that none of the "living" gurus in ISKCON suited the image of the real spiritual master so carefully described from all sides in the *Bhagavad-gītā* by Śrīla Prabhupāda. I was very careful and serious about reading *Bhagavad-gītā* due to Śrīla Prabhupāda explaining at the beginning of the *Bhagavad-gītā* how it should be read, and this protected me from the blind acceptance of an ISKCON guru caused by the instinct to follow the crowd.

Meanwhile, I found that the media had reported all sorts of scandals about ISKCON's activities. If serious accusations are made, I found that for a serious and thoughtful student it is not a problem to get to the truth and learn whether or not such accusations are true. And I discovered that many of the serious accusations against ISKCON were correct.

The opposition between the teachings of Śrīla Prabhupāda and what ISKCON was practising and teaching was causing me anxiety and dissatisfaction internally, whereas Śrīla Prabhupāda talks about the happiness of being in ISKCON. But there could be no happiness when I was seeing the various inconsistencies.

Finally, all this dissatisfaction, confusion and contradiction I was experiencing and observing found a confirmation and resolution on one remarkable day.

I consider this day to be a true spiritual birth – and that was the day of my acquaintance with the IRM. It's not too much surprising for me that Śrīla Prabhupāda arranged this meeting. He himself says this in the *Bhagavad-gītā* – if the disciple is sincere, the master will come. And Śrīla Prabhupāda came to me and

to all sincere and honest souls thanks to the IRM. It has been 2 years since I left all the activities, courses and temples provided by ISKCON. I still have not met nor am familiar with Krishnakant, the person behind the IRM. But I know this honest and selfless devotee of Śrīla Prabhupāda through his purifying creation called the IRM!!! All glories to Krishnakant! All glories to Śrīla Prabhupāda!!! All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu!!!

- **Ruslan Dulberg, Moscow, Russia**

Appreciation

"Please, keep doing the most wonderful service you are doing and do not forget to send me the next Issue. Waiting for your extraordinary mercy."

- **Vijaya Krishna Dāsa, Azores, Portugal**

"I heard about you from friends. I want to know more. Hare Krishna!"

- **Jaakko Jappinen, Jyväskylä, Finland**

"All the articles were well done and informative, interesting reading as usual. Thanks for keeping us informed and for your service.

Hare Krishna,"

- **Richard House, Oklahoma, USA**

"Thank you and may Śrīla Prabhupāda continue to bless your mission.

Your lowly servant,"

- **Guṇamālā Dāsī, Mandaluyong City, Philippines**

"Hare Krishna. I'm Dhayalan Raj. From Ipoh, Perak, Malaysia. I have received all your magazines. Thank you so much for continuing to send them to me. I'm a 25-year-old student, and still not working, otherwise I would have sent donations to cover the cost of sending me the magazine. I am not initiated because I have no trust in anyone other than Śrīla Prabhupāda whom I have accepted as my guru. There is no one else I can accept. I have been reading Śrīla Prabhupāda's books since I was 14 years old and will soon be chanting 16 rounds I hope."

- **Dhayalan Raj, Ipoh, Malaysia**

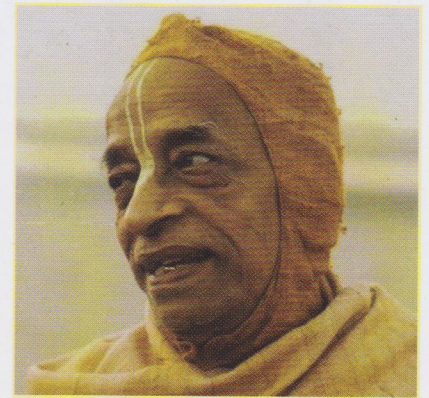
"Hare Krishna. Please accept my humble obeisance. Please send me the free copies for further references. I really appreciate your movement and the laudable tasks you are doing."

- **Shastri Dāsa, Rose Belle, Mauritius**

"Śrīla Prabhupāda is our real guru. We wonder why people disagree with Śrīla Prabhupāda. Loving Krishna alone is sufficient."

- **Sat Pal Mittal, Karnal, India**

"May I get a print copy of *The Final Order*? I will try to figure out a way of donating to this



Śrīla Prabhupāda:
Dikṣā guru of ISKCON

mission. Jaya Prabhupāda!"

- **Elsy Colon, Maine, USA**

"Hare Krishna!"

I keep BTP in my home library for sharing with other ISKCON devotees and our friends and relatives for learning and study."

- **P. S. Janarthanan, Chennai, India**

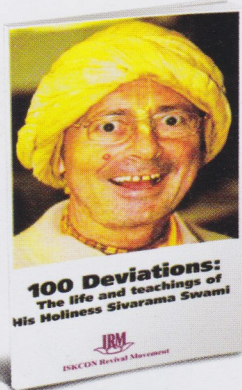
"Thank you very much. You guys are the best!"

- **H. Viduarre, California, USA**

"I have been around the movement since the early-mid 70's when I drove Mādhava Gosh (then Mark Meberg) to New Vrindaban. Most of the time since then I have chanted my rounds, read most of the books, studied the *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and had home altars. I spent a year when I retired visiting ISKCON temples in the USA. But, I have never been initiated or come under anyone's guidance. I have always felt and thought that Prabhupāda was/is guru and that I missed my chance to be initiated by him. I have met GBC-approved gurus and I confess they all left me uninspired and cold. I have always felt and reasoned that Śrīla Prabhupāda is my dikṣā guru. In many ways, he has functioned as my śikṣā guru also.

It is clear upon study and research that there can be no new initiating gurus apart and isolated from Prabhupāda. At the same time I felt left out, not included and behind other devotees because they have 3 strands of beads and a Sanskrit name. When I say this, it sounds silly. Yet, I had a longing to be initiated formally. I could probably get a GBC guru to do it but personally I could not go that way.

Therefore, thank you for answering my questions about initiation recently. Corresponding with you has been very helpful. Due to the quotes showing that formal initiation is not real initiation, I see that I already belong to



100 Deviations: The life and teachings of HH Śivārāma Swami

Śrīla Prabhupāda and that he will forever be my *dikṣā* guru. Now I am happy that I never did take current ISKCON initiation."

- Bhakta Ed Fissingar, Wisconsin, USA

"Thank you so much for all your efforts and hard work towards preserving the good name of Śrīla Prabhupāda, the only ISKCON guru, and for producing such a fine magazine! I so look forward to your magazine!! We all need the truth! I love and respect you all very much for all your efforts and dedication to spreading the truth. Please send me the Jayādvaita and Śivārāma books. Also the "ISKCON Leaders Agree with the IRM" Special Issue. Hare Krishna, thank you.

Prabhupāda *ki jail*!"

- David Grobani, Maryland, USA

"Thank you so much for the two *Back To Prabhupāda* magazines and the copy of *The Final Order* that you kindly sent, they are very much appreciated. I would like to receive *BTP* each issue please. I would also like to request a copy of your *The Book Changer* publication.

I read with interest the letter from Jason Blakeman in Issue 59, regarding accepting Śrīla Prabhupāda as *dikṣā* guru. I would very much appreciate any literature that explains how I too may also do this. I have been a devotee for twenty years but have not attended my local ISKCON temple for the last three years as I completely disagree with ISKCON's bogus agenda and the changes made to His Divine Grace's books. I am attempting to follow Śrīla Prabhupāda's teachings, reading His original books daily and chanting 16 rounds. Although I am most fallen and in need of Krishna's mercy, I sincerely wish to follow Śrīla Prabhupāda to the best of my ability. Unfortunately, I am doing this "alone", so any literature, help or advice you can supply to enable me to do this would be a great help to me.

Thank you again for the excellent publications and I humbly await your advice in the

above matter. All glories to Śrīla Prabhupāda!

Your servant,"

- Steve Hughes, Newcastle, UK

"I receive your outstanding publication which always puts Śrīla Prabhupāda at the centre. Please send me one copy of each issues 40 to 49. Thanks for your service."

- A. Sherman, Bristol, UK

"I have been reading IRM and am profoundly influenced by the same. Hare Kṛṣṇa."

- Gadadhar Dāsa, Coimbatore, India

"Hare Krishna. All glories to Śrīla Prabhupāda. Congratulations for your effort and thanks for your work. Śrīla Prabhupāda is pleased with it."

- Alberto Butulcof, Buenos Aires, Argentina

"We have a fine collection from the IRM over the years that sits proudly in our living room book case and is used for reference from time to time. I hope that your spiritual life and service to Śrīla Prabhupāda is forever in ecstasy.

Your servant,"

- Hasti Gopāla Dāsa, Toronto, Canada

"Each issue continues to give me inspiration and continues to answer questions that come up while I study. I thank you for the hard and strenuous work that you continue to do for the body of devotees as well for all those with hopes of looking in.

Hare Krishna,"

- Abraham Prado, California, USA

"Keep up the good work!"

- Jim Bardon, Ontario, Canada

"Most Humbly. Hare Krishna. With Divine Grace of His Holiness Swamiji, I have received the sets of books related to IRM. I shall continue the reading of books as early as possible so that I can adopt the teachings in my own life. Thanks a lot."

- P.K. Pandey, Rewa, India

"Please keep up the good work. Your message (truth) resonates with me increasingly as time goes by.

Regards,"

- Elle Mitchell, Connecticut, USA

"Thank you for your work and your worship. Our best regards to Śrīla Prabhupāda! Hare Krishna!"

- S. Priso, Sevremoine, France

"Hare Krishna. Thank you for all of your efforts in spreading truth!"

- Joshua Zimmerman, Indiana, USA

"Śrīla Prabhupāda has given us *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* with his very nice commentary. But now some so-called devo-

tees in ISKCON are giving their own interpretation/commentary, as if Prabhupāda left everything for these fools. One should not change any single word of Śrīla Prabhupāda in his books."

- Śrīdhām Dāsa, New Delhi, India

"Thank you for these informative books. *Jaya Śrīla Prabhupāda, Jaya Śrī Kṛṣṇa.*"

- Sutapā Dāsa, Cornwall, UK

"I'd like to read your material, I'm keen to learn more about how the ISKCON of today is deviant from the way Śrīla Prabhupāda intended it to be.

I am delighted that you're willing to send books and magazines halfway across the world to me for free! That is true devotional service. Thank you. Hare Kṛṣṇa."

- Christopher Thuesen, Bornholm, Denmark

"Thanks for starting this service to uplift our lives."

- Narasimha Murty, Andhra Pradesh, India

"ISKCON is a great movement for the welfare of suffering mankind but it needs to be run as directed by its Founder, A. C. Bhaktivedanta Swami Prabhupāda".

- Rama Raj, Tamil Nadu, India

"Read back issues – good presentation."

- Madhu Patel, Hamilton, New Zealand

"All glories to Śrīla Prabhupāda. May Śrīla Prabhupāda's mercy always be with you. Great service towards Śrīla Prabhupāda. Thank you so much, *Prabhu. Haribol.*"

- Vinesh Ragunanan, Pietermaritzburg, South Africa

"All glories to Śrīla Prabhupāda. ISKCON must be revived."

- Anna Ziborova, Riga, Latvia

"Let me offer my humble obeisances at the effort IRM has done to making available the knowledge that Prabhupāda is the current link to the Gauḍīya-Mādhava Sampradāya."

- Tanil Patel, London, UK

"I have received *BTP*. It is always uplifting to see the fraudsters exposed, and simultaneously disheartening to see how they still hold sway over so many people that keep them in their positions of power. What is worse is that the law protects these frauds and allows them to continue destroying ISKCON, while IRM members are demonized."

- Sean Redpath, Johannesburg, South Africa

Editor replies:

Yes – it is always bittersweet. The more we expose them, the more it demonstrates that there exists something which needs exposing.

The Bogus Bona Fide Guru Paradox

The *Śāstric* Advisory Council ("SAC") – which is supposed to be a group of seniormost brahminical scholars who advise the GBC (GBC Resolution 604, 2002) – issued a supposedly "scholarly" paper titled "*Pati-Guru*", whose recommendations were accepted by the GBC. However, far from being "scholarly", the paper instead promotes the absurd paradox of the bogus bona fide guru. Quotes in the shaded boxes are from this paper. All emphases added.

Bogus guru paradox

"If a husband has a tendency to be heavy-handed or even abusive toward his wife, it's possible that the fact he now holds the keys to her eternal spiritual welfare would exacerbate the problem." (p. 28)

The above discusses the hypothetical case of a GBC-authorized ISKCON *dikṣā* guru who has initiated his wife as his disciple, and is abusive towards her. But, even a gross materialist is not supposed to be *abusive* towards another living entity – otherwise he could be locked up! Thus, there is no question of a bona fide guru behaving in this way. Yet, we are informed that such an abusive guru will be bona fide, since he will still retain the spiritual power to be responsible for the disciple's "eternal spiritual welfare". So, he is bogus by behaving abusively, but simultaneously also bona fide by holding the "key" to "eternal spiritual" progress.

"However, the *saṅga* of devotees which is the institution does have a responsibility to educate and guide devotees in their choice of guru and disciple". (p. 35)

This states that there is a need to "educate and guide" the GBC-authorized *dikṣā* guru in regards to the choice of his own disciple. Hence, though he is considered bona fide enough to be able to *take* disciples, he is not bona fide enough to be able to decide *whom* to take, without education and guidance from others. So, the guru is supposedly qualified enough to take the disciple back to Godhead, but not even qualified enough to freely choose him as a disciple to begin with!

Insane guru system

"Regarding institutional concerns, there is some scope for the leadership of ISKCON to oversee the activities of gurus and disciples in ISKCON, because the gurus' behavior with their disciples influences people's faith in the *bhakti-saṅga*." (p. 5)

Speaking again of GBC-authorized *dikṣā* gurus, it states that they need to be overseen in regards to their "behaviour" with their disciples because they could behave in a way that affects people's faith. Thus, the GBC guru is considered completely bona fide to *take* disciples – just not bona fide enough to always *behave* appropriately with them!

From this absurd paradox of the bogus bona fide guru, we can understand that the guru system in ISKCON must be one of the only institutions in the whole world where one does **not** necessarily need to be fully qualified *before* acting. Consider the case of a doctor. He is not allowed to practise *until* he is qualified, otherwise he could kill the patient. Hence, if a hospital allowed someone to operate even though they might not actually be qualified, such a situation would rightly be considered insane. Yet, a guru is like a spiritual doctor, and if he is not qualified, but a charlatan, he could seriously harm the disciple spiritually. But, as just seen, the "bogus bona fide guru" paradox accepts that the GBC gurus may be abusive, behave inappropriately and need to be guided in even basic things – and thus may not be bona fide at all!

Sleight of hand trickery - 1

"**The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing.**"

(Letter to Madhuvīṣa. Detroit 4 August 1975)

The above quote would give credence to the idea that a husband who is his wife's instructor guru could later on become her initiator guru, as many GBC's are now initiating gurus for the same persons for whom they were first instructing gurus." (p. 20)

The quoted letter states that the GBCs are instructor gurus but Śrīla Prabhupāda is the initiator guru. Hence, this quote "would give credence" to the idea that the GBCs are instructor gurus and Śrīla Prabhupāda is the initiator guru, because that's *all* it says! Yet, the SAC claims that the quote "would give credence" to one who is the instructor guru *replacing* Śrīla Prabhupāda as the initiator guru, by taking this position himself – even though that is effectively the opposite of what is stated! Through such perverted "logic", one could claim that Śrīla Prabhupāda's quotes "would give credence" to *anything*!



Śrīla Prabhupāda:
The perfect, risk-free guru

Sleight of hand trickery - 2

"Śrīla Prabhupāda did speak of his disciples giving *dikṣā* after his departure." (p. 19)

The paper is full of quotes, and indeed the bibliography itself lists no less than 19 sources. Yet, when it came to the above assertion, the SAC suddenly became bashful and shy and gave *no* supporting quotes or references at all! That's because they *cannot*! Although Śrīla Prabhupāda did state a handful of times the *conditions* under which his disciples could theoretically give *dikṣā*, i.e., only after his physical departure, he never once stated that his disciples **will be** "giving *dikṣā* after his departure".

In the last section, we saw the SAC quote something that stated the opposite of what they claimed, and now they have just claimed something without offering any quotes at all, because they cannot! Yet, this sleight of hand trickery is considered "scholarship" in ISKCON.

Conclusion

The GBC insists that we give up the perfect *dikṣā* guru Śrīla Prabhupāda and instead place our faith in its own gurus. Yet, the GBC itself does not have faith that these gurus are bona fide, because in practice the GBC insists that these gurus be guided, educated, overseen and controlled – something that would be unnecessary for a bona fide guru. We are thus told to give up a gamble-free guru in Śrīla Prabhupāda, and instead take a gamble on a GBC guru who may not be bona fide.

But everyone in ISKCON must follow the four regulative principles, one of which is "no gambling". Hence, adhering strictly to following the four regulative principles itself demands that we stick only with Śrīla Prabhupāda as the gamble-free *dikṣā* guru of ISKCON.

The Bogus Bona Fide Guru Paradox - 2

In the previous article, we covered the nonsensical paradox of the supposedly bona fide guru actually being simultaneously non-bona fide! To anyone with even a modicum of common sense, this will immediately be seen as absurd, but it is actually put forward by ISKCON's topmost philosophers as being a "scholarly" understanding. HH Hanumātpreṣaka Swami ("HPS"), one of the GBC's "to be worshipped as good as God" elected *dikṣā* gurus, also puts forward a similar contradictory and nonsensical "philosophy". The statements in the shaded boxes are taken from a website set up by HPS in which he explains "Guru Tattva". All emphases added.

Absolutely fallen

"Question: Guru is described as good as God, an absolute authority, but we see in ISKCON that many of our Gurus fall-down. How can we understand that? How can he be Absolute if he falls down?

HPS: As far as we understand he's absolute because he told you that he might fall down."

1) HPS has simply invented the qualification for a guru. Śrīla Prabhupāda actually states:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord".

(Bg., 4.42)

In order for HPS's claim to be correct, the above statement from Śrīla Prabhupāda would need to be **changed** to:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he knows he may deviate from the instructions of the Supreme Lord".

2) To appreciate the lunacy of HPS's "absolute fallen guru" claim, one can note that according to HPS's twisted "logic", the following type of statement would also apply:

Question: Guru is described as good as God, an absolute authority, but if he falls down and engages in child abuse, how can he be absolute?

HPS: As far as we understand he's absolute because he told you that he has paedophilia tendencies and thus may engage in child abuse.

Thus, HPS's "guru-tattva" leads to such absurdities.

3) HPS is claiming that the qualification of

a bona fide guru is not the qualifications he actually possesses, but simply the fact that he knows that he may not possess the qualifications. Thus, a guru is absolute not because he is absolute but simply because he knows that he may **not** be absolute! But Śrīla Prabhupāda has never taught such a screwball philosophy.

Who am I?

Continuing with this loony philosophy, HPS first claims that he is an *uttama-adhikāri*:

"as an Uttama-adhikāri Spiritual Master I will accept you as a disciple".

An *uttama-adhikāri* is defined as one for whom there is **no possibility** of falling down:

"There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikāri*, a first-class devotee."

(Cc., Madhya-līlā, 22.71)

However, just a little later, HPS claims that he is actually a *madhyama-adhikāri* who likely will fall down:

"Personally we understand ourselves at this time to be *Madhyama-adhikāris*. [...] I am a *Madhyama-adhikāri* [...] considering the history of our Western God-brothers it's not a question of if I will fall-down, it seems more likely that I will fall-down."

So, is HPS an *uttama-adhikāri*, and thus someone who will never fall down? Or is he a *madhyama-adhikāri*, and someone who will likely fall down? HPS does not know since he claims he is both! Welcome to the loony world of the bogus bona fide guru paradox.

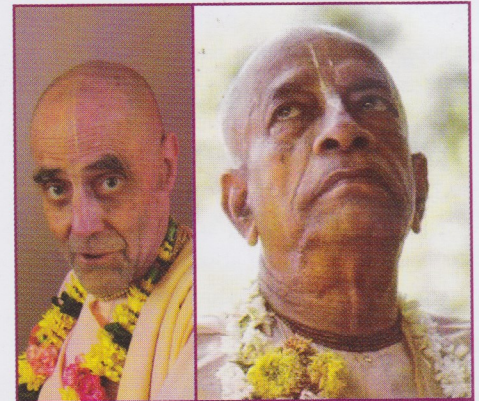
Sleight of hand trickery

"If we look at the last paragraph in Text Five of *Upadeśāmṛta*: Śrīla Prabhupāda explains that a *Madhyama-adhikāri* can accept disciples but in the perspective of an *Uttama-adhikāri*-guru. So, that is the kind of *Dikṣā*-guru we are."

1) But if one actually reads the "last paragraph in Text Five of *Upadeśāmṛta*", it does not state this at all, but actually states:

"One should not become a spiritual master unless he has attained the platform of *uttama-adhikāri*."

Thus, rather than a *madhyama-adhikāri* accepting disciples from any "perspective", it states that only an *uttama-adhikāri* should become a spiritual master – and hence a *madhy-*



Śrīla Prabhupāda: The bona fide guru HPS (left): Ridiculous contortions

ama-adhikāri should not accept disciples at all.

2) The last paragraph also states:

"A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an *uttama-adhikāri* as a spiritual master."

Śrīla Prabhupāda states that actually a *madhyama-adhikāri* ("intermediate platform" Vaiṣṇava) cannot help a disciple achieve the goal of life. And, therefore, one should accept an *uttama-adhikāri* instead.

3) Indeed, Śrīla Prabhupāda makes it very clear that, rather than a *madhyama-adhikāri* trying to take on the "perspective" of an *uttama-adhikāri*, this type of imitation of someone on a higher platform is strictly forbidden:

"one should not imitate the behavior of an advanced devotee or *mahā-bhāgavata* without being self-realized, for by such imitation one will eventually become degraded. [...] The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform."

Thus, from every angle, Śrīla Prabhupāda states the opposite of what HPS claims.

Conclusion

This article and the previous one highlight the ridiculous contortions that are engaged in to rationalise the GBC guru system. They also reveal that such contortions depend on hoping that either no one in ISKCON will actually bother to read what Śrīla Prabhupāda states, or that if they do, they will be too dumb or brainwashed to spot that Śrīla Prabhupāda does not support such obviously laughable contortions.

Defending Śrīla Prabhupāda's Purports

Hari Pārṣada Dāsa ("HPD") is a "core member" of the "Sāstric Advisory Council" ("SAC"), the latter whose paper we analysed in the article on page 13. The quotes in shaded boxes are from an interview he gave, which was published on 20/4/19. All emphases added.

Purports not fully realised

"Prabhupāda wanted us to study from different angles of vision. Not simply be satisfied with what is given in the purports. A certain part of the realisation is given in the purports".

HPD refers here to Śrīla Prabhupāda's purports, and attacks them as being unrealised, claiming they only give "a certain part of the realisation". However, Śrīla Prabhupāda does not agree that his purports are incomplete in this way:

"A realized soul, must be. Otherwise, simply by imitating A-B-C-D will not help. My purports are liked by people because it is presented as practical experience."

(Śrīla Prabhupāda, Conversation, 28/5/77)

"We have presented the complete philosophy of Kṛṣṇa Consciousness in our books Bhagavad Gita as it is, Srimad Bhagavatam, Teachings of Lord, Chaitanya, Kṛṣṇa, and others being printed".

(Śrīla Prabhupāda Letter, 13/2/70)

Denying the paramparā system

"some devotees would often say that you need to stick only to Prabhupāda's books. Everything is given there [...] but my śikṣā guru, Gour Govinda Mahārāja, used to say that everything is there in a seed form and it can be expanded upon, you can fluff it out like a cotton. So, in order to fluff it out like a cotton, you need to go to the previous ācāryas".

HPD then claims that Śrīla Prabhupāda's books only contain things in a "seed form" and they must therefore be "expanded" by consulting the previous ācāryas. HPD claims this idea is coming from **HH Gour Govinda Swami ("GGS")**, who is a deceased GBC-elected dikṣā guru. HPD is forced to quote GGS to support this idea, because this idea is not given by Śrīla Prabhupāda. HPD has thus forgotten that it is Śrīla Prabhupāda, and not GGS, who is the Ācārya of ISKCON, and thus it is only Śrīla Prabhupāda's teachings that should be followed in ISKCON. Indeed, Śrīla Prabhupāda rejects the idea that one should jump over him

to directly consult the previous ācāryas:

"Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is paramparā system. You cannot imagine what my spiritual master said. Or even if you read some books, you cannot understand unless you understand it from me. This is called paramparā system. You cannot jump over to the superior guru, neglecting the next ācārya, immediate next ācārya."

(Śrīla Prabhupāda Lecture, 8/12/73)

Thus, the teachings of the previous ācāryas are not consulted directly, but rather are understood **through** Śrīla Prabhupāda. Hence, these works must be received in *paramparā* from Śrīla Prabhupāda. Otherwise, if we could just independently find and study these works, then the whole *paramparā* system, as explained above by Śrīla Prabhupāda, would become meaningless.

Different angles of vision

"Prabhupāda wanted us to study from different angles of vision [...] And the commentaries of the previous ācāryas, they help us explore some more angles."

However, Śrīla Prabhupāda explains that to study from different angles of vision means only that **his purports** should be discussed:

"Therefore I advise you to read our books daily as far as possible and try to understand the subject matter from different angles of vision by discussing it frequently with the devotees at the New York temple."

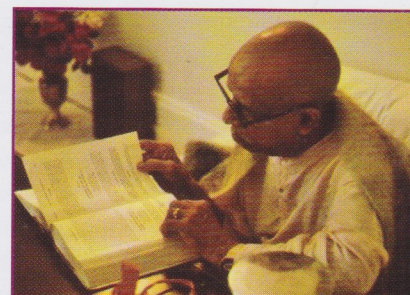
(Perfect Questions, Perfect Answers, Ch. 8)

It does not mean, as documented in the previous section, that one can jump over him and consult the previous ācāryas.

Hypocritical double standard

This idea that Śrīla Prabhupāda's teachings are not sufficient or complete in some way, and therefore must be "expanded", was also promoted previously by the late **Nārāyaṇa Mahārāja ("NM")** of the Gauḍīya Maṭha. At that time, the GBC correctly and firmly rejected this idea:

"In [Nārāyaṇa] Mahārāja's version, Prabhupāda confessed that his own training of his disciples was inadequate or incomplete [...] 'I could not teach them in full.' [...] Where does Prabhupāda say, 'I could not train them so much'? Or: 'Due to their lack of qualification I did not have



Śrīla Prabhupāda:
His teachings are complete

time to teach them all tattva (established philosophical truths) and siddhānta (philosophical conclusions)." [...] We must reject those assertions."

(The Last Conversation, Issued by the GBC, 24/3/10)

Yet, the GBC's own advisors are now promoting these same ideas. This shocking, hypocritical double standard is due to the fact that, in the case of NM, he was promoting these ideas to attract people away from the GBC gurus to himself. Thus, having a lack of faith in, and going outside of, Śrīla Prabhupāda's teachings is only objected to by the GBC if it results in competition and loss of recruits for their gurus – otherwise it is promoted.

Describes himself

"those who are doing this sevā of Sanskrit and scholarship sometimes are looked upon with suspicion. [...] That is he really faithful to Śrīla Prabhupāda? Or does he think that he knows more than Śrīla Prabhupāda? [...] some devotees would often say that you need to stick only to Prabhupāda's books. Everything is given there [...] which is true".

HPD provides a very good criticism of himself. He admits it is "true" that Śrīla Prabhupāda's books contain everything. But he still wishes to deviate from only focusing on reading Śrīla Prabhupāda's books. Thus, he is suspected of thinking he knows more than Śrīla Prabhupāda and not having faith in him.

Conclusion

Accepting Śrīla Prabhupāda as the Ācārya of ISKCON requires that we have full faith in his teachings, rather than constantly trying to find ways to undermine, surpass and circumvent them. When the latter consciousness is held by those whom the GBC has chosen to **guide** it, it is no wonder that the whole of ISKCON's leadership has a lack of fidelity to Śrīla Prabhupāda's teachings.

GBC's 'Proof' Defeats GBC Guru System!

Badrinārāyaṇa Dāsa ("BAD") is a member of ISKCON's GBC (Governing Body Commission). In a lecture given on 27/5/19, he claimed that: "If we want to know, you need the spiritual master, living physical spiritual master in front of you to clarify. [...] But the spiritual master, the living spiritual master who gives *dikṣā* serves that purposes of clarifying the message."

BAD claims that you need a living, as in physically present ("in front of you"), *dikṣā* guru, because in order to know, such a person is necessary to "clarify the message". We represent these claims by BAD as **a)** and **b)** below, and then we see what is the natural consequence of BAD's claims:

- a)** You need a physically present *dikṣā* guru;
- b)** And the reason for this is that he is needed to "clarify the message" so that you can know.
- c)** From **a)** and **b)**, this means that the physically present *dikṣā* guru *himself* needs to have a physically present *dikṣā* guru to clarify the message for *him*, so that he can know, and thus be able to clarify the message for others, or **a)** and **b)** are false.
- d)** However, virtually all of the physically present *dikṣā* gurus in ISKCON (the disciples of Śrīla Prabhupāda) have no physically present *dikṣā* guru themselves, nor have they had one for 42 years.
- e)** This means the condition for **c)** is not satisfied, thus rendering **a)** and **b)** false. Hence, it is proven that you do not need a physically present *dikṣā* guru in order to know.

Statement **e)** requires statement **c)**. And statement **c)** relies on statements **a)** and **b)**. And statements **a)** and **b)** were given by BAD. Therefore, it is actually BAD who has effectively helped to prove that you do not need a physically present ("living") *dikṣā* guru in order to know. Take a bow, Sir. Let us call this the "Badri Proof".

Of course, this same conclusion could also have been reached by consulting Śrīla Prabhupāda:

1) Śrīla Prabhupāda never states that you need to have a *dikṣā* guru who is physically present, who is necessary to clarify the message to allow you to know. That alone is enough to show that the claim that one needs a physically present *dikṣā* guru is false – because this is a concept that is not given by Śrīla Prabhupāda, and it is therefore not an authorised teaching.

2) In addition, Śrīla Prabhupāda actually directly *refutes* the claim that you need a physically present spiritual master to clarify the message for you so that you can know, since such guidance can also come without the guru's physical presence:

"Physical presence is immaterial; presence of the transcendental sound received from the spiritual master should be the guidance of life."

(Śrīla Prabhupāda Letter, 19/1/67)

"I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my Guru Mahārāja."

(Śrīla Prabhupāda, Room Conversation, 14/7/77)

BAD also states:

"So it is not that Prabhupāda is locked up in a little box only for his disciples. You need a *dikṣā* guru, to guide you and direct you and snap you out of *māyā* and all that stuff".

Since BAD –

- a)** States that Śrīla Prabhupāda is not restricted ("locked up in a little box") to only his current disciples;
- b)** Has already 'proven' that the *dikṣā* guru does not have to be physically present to guide you;
 - his statement that you need a "*dikṣā* guru" to "guide you and direct you and snap you out of *māyā* and all that stuff" can also be satisfied by accepting Śrīla Prabhupāda, just as BAD himself has supposedly been guided by Śrīla Prabhupāda for so many decades without Śrīla Prabhupāda's physical presence.

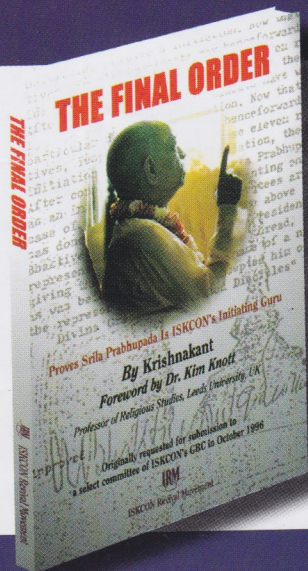
The GBC's guru system is sometimes promoted with the claim that we must accept one of its gurus rather than Śrīla Prabhupāda as the *dikṣā* guru, because they are physically present, whilst he is not, and such physical presence is necessary in order to be guided. This can now be refuted with a proof that arose from a GBC member himself - the "Badri proof"!

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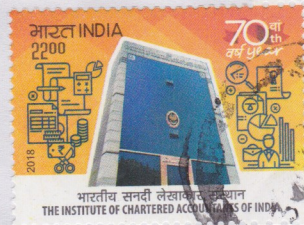
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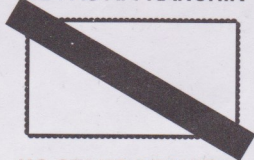


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